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PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—We have received a letter from *Retlaw* denying the conscious state of the soul after the dissolution of the body. We would have no objection to put *this* letter in our columns, with remarks showing why we differ from it, but that past experience notifies us that anything in the shape of counter argument only has the effect of prolonging and intensifying the spirit of controversy, and at whatsoever point we cry halt and refuse to publish more, we are condemned for want of candour, hostility to the truth and so on. We ourselves have no desire to dogmatize. We claim the privilege of clearly stating what we have learned in the school of Christ, but do not wish that our readers should be precluded from knowing what others think. Retlaw's position is in our opinion retrogressive; he wishes Christians to give up a very precious article of faith; the great majority of our readers are, we believe, in advance of him, not only believing in the resurrection of the body, but in the present happiness of the departed. We are far from insisting upon the natural immortality of the soul; we believe that of Him, *through* whom and to Him are all things; all creatures exist because God gives them existence from moment to moment. But we find evidence in the Scriptures that *when our earthly house of this tabernacle is dissolved* we do not wholly die, and that for the believer to depart is to be with Christ. Even when Paul was alive on the earth, he had the privilege of being caught up to the third heaven; and he speaks of what should follow his decease as 'far better' than any thing here, and was accordingly willing to depart.

—Mr. Bright says in a letter to the Bishop of Peterborough:

"You will not blame me if I do not believe in the virtue of consecration. I cannot believe in what is called holy ground any more than you can believe in holy water, and for the same reason, that there is nothing in it. But it is not necessary to ridicule all that one cannot believe, although it is certain that ridicule has had its share in clearing the world of some portions of the superstitions which have misled and afflicted it."

Do the Bishops themselves really believe that they make the ground holy, by their rite of consecration? If they do, should they not—on the principle of loving their neighbour as themselves, be glad to have dissenters participate in this holiness? They affect to believe that dissenters are in great need of holiness, and yet having a supply of it in their cemeteries, they are unwilling that dissenters should be buried there. If the burying-grounds were really consecrated to Christ, they would be available for Christ's people of whatever denomination; and if their churches were really consecrated to Christ, it would not be lawful to prohibit Christ's servants of other denominations from entering their pulpits. But consecration is really a very different thing; it is a rite whereby the building or ground is made over to the Church of England, for her own ministrations and her own adherents. The determination manifested by so many of the clergy of that Church, to hinder dissenters from burying in the cemeteries, is perhaps not so much a religious sentiment, as a caste feeling. The Brahmin, educated to regard himself as of a higher order of beings, separated from the rest of the world by a high impassible barrier, is not peculiar to India. Wherever human nature has a chance to clothe itself with such a distinction, it is sure to do so. The union of Church and State has allowed Brahminism, in the form we have mentioned, to reveal itself in English Society, and dissenters are the low-caste people. The presence of this spirit, so alien from the true spirit of Christianity, has hindered the progress of true religion in the Church of England more than a little, and has given free course to Ritualism and Rationalism. This has been one of the principal difficulties with which the evangelical portion of the Church of England have had to contend. Those Brahmins who show a disposition to make light of Caste distinctions and have fellowship with men of other castes, bring upon themselves the special indignation of their fellow-castemen. And on this account the low-Church party have been exposed to no little opprobrium, and all exhibitions of brotherly feeling towards dissenters have been very bitterly resented. In the days of our Lord there was much of this Caste-feeling among the Jews, and Nicodemus brought upon himself the wrath of the Sanhedrim for venturing to speak a word in behalf of Christ: "Have any of the rulers or Pharisees believed on him? but this people who knoweth not the law are cursed." This was essentially the caste-spirit; and the entire ministry of our Lord was a very strong protest against this. He identified himself with those who were most despised by the religious rulers, and in every way discountenanced their attempts to maintain their distinctive position.

—Mr. G K Winter, Telegraph Engineer to the Madras Railway Company, has introduced the telephone into India. Madras and Arconum, (distance 42 miles) were brought into telephonic communication by means of the Railway telegraph wires, with a telephone at each end. It appears that the communicated sounds are heard only when the ear is applied to the telephone, and can only be heard by one person at a time. We cannot say that this discovery, wonderful as it is, appears to us to be of much value. It is as yet little more than a philosopher's toy. It may, however, be the stepping stone to some other discovery that shall be valuable, or some application of it may be found out that shall be important.

—The *Christian* writes very strongly against the Charity Organization Society. It says:

"We do not know any Society which has done so little good and so much mischief during its brief term of life, and whose operations have been so costly. Assuming to itself the office of inquisitor-general of benevolent agencies, it expends a far larger proportion than the average of them in administrative expenses; and while it 'invites the clergy and all ministers of religion, and local charities and benevolent individuals, in connexion with it, or otherwise, in effect, to suspend their function and local usefulness, to place their consciences in its hands, and to assist none of their poor without the information it (the organization Society) professes to be able to impart after its professional investigation'—while it does this, it spends four-fifths of its receipts in 'Organization' and one-fifth in 'Charity.'"

We are not in a position to say how far these statements are justifiable. If the last statement in the above extract is correct, it will show that the Society is not doing the work it professes to do. The *Christian* indignantly repudiates the idea that the royal grace of Christy can be married "to a low-born human mechanic named Organization." We confess that we do not see the force of this criticism. Is organization a low-born human mechanic?—Do we not see organization in the works of God? Was there not a wonderful organization in the Mosaic system? Without organization could the Israelites have been through the 40 years' wandering into the promised land? There is a great deal of charity that does more harm than good. The *Christian* says indeed that the Gospel does not allow us to pass by the degraded, the unworthy, the sons and daughters of vice. Very true, but to give them money is often the way to harm them and place them more completely under the power of their vices. They are not to be neglected, but we must give them that which will be likely to benefit them. Organization might be helpful in this matter, but should not think its work done when it has marked out certain persons as unworthy of confidence. It is very true that there is a considerable class in the community to whom it would be the greatest blessing if they could never obtain another farthing in the way of relief, for it would compel them to exert themselves and earn their own livelihood. We do not object to Charity-Organization, but it is a matter that should not be left in the hands of selfish or unwise persons, but demands the truest love and patience and wisdom.

—At the recent Vicercgal Drawing-room, the ladies, in compliance with the Viceregal wish, appeared in trains. We are told that after making their obeisance and when they were to be passed out of the presence of Lord and Lady Lytton, "Lord William Beresford performed the onerous duty of folding up the trains." Here indeed is a picture! One can imagine how it appears to the 250 millions of Hindoos and Mahomedans. A century or two ago, there was a page, a hired boy, to lift the train. In Syria there are sheep with such overgrown tails that in some instances a little cart with wheels is so adjusted that the tail can rest upon it, and locomotion be less difficult for the animal. Could not something of this sort be devised for the ladies of Calcutta, so that Lord William Beresford may find some worthier occupation?

—Those who discard "the horrible dogma of endless punishment" are greatly comforted by finding that the Rev Dr. Farrar is with them in this. A correspondent of the *Madras Mail* says:

"People generally do not study the Scriptures much for themselves; they take for granted that what has been taught them from childhood must be true, and hence the terrible dogma is perpetuated. I object to the heading of your article 'Perdition condemned.' If perdition means, which I presume it does, the state of being lost or destroyed, then I do not think Scripture condemns it. Eternal life and eternal death are the Scripture promises and threatenings, and we have no right to substitute for the latter eternal torment."

It so happens that there is no such expression in the Bible as "eternal death;" what then are we to think of such a student of the Scriptures? Is this what is meant by studying it for oneself? Eternal (or everlasting, one word in the original) life occurs some 43 times; but the contrasting expression is not eternal death, but eternal punishment, eternal fire, eternal burnings, eternal confusion, eternal destruction. In our Lord's own account of the judgment, he himself says that he himself will say to some in that day, "Depart from me into everlasting fire;" and he closes the description with these words: "these shall go into everlasting punishment: but the righteous into life eternal." It is not indeed said that all

who ever lived will belong to these two categories. The language of our Lord limits it to those who had the opportunity of knowing Christ, and who shewed what their state of mind towards him was, by their treatment of his people. Of the immense multitudes to whom Christ was not made known we have no account in this passage. They who knew not the Master's will by express revelation, will not be punished as those who knew it and rejected it, will be. But that all men need the Gospel, the glad tidings of Salvation, is evident from the command laid upon all to diffuse it to the utmost.

—Mr. Radcliffe, in an address at Bromley the other day, said:

"This New Testament as much commands you to heal the sick as to preach the Gospel; and you can heal more sick in London than the apostles healed in Jerusalem, if the believers in the Lord Jesus Christ would make a sacrifice very much by dropping the drink themselves, and by going out like a blessed army."

Is it not a wonderful statement? And is it more wonderful than true? Who can doubt it? Remove from our hospitals all who have been sent there by drink, directly or indirectly, and there will be a remarkable thinning of the number of patients. Drink, and your example goes to strengthen the exceeding great army that are marching to the hospitals, many of them to their graves. Have nothing to do with intoxicants, and your example will be the reverse. And do your best to get others to join you in bearing your testimony against the drinking customs of the day.

—There is a "Hospital Pillow" Mission in England, which places a letter on the pillow of each hospital patient on Christmas day. The letters are written by Christian friends and contain words of cheer suited to the occasion. Some friends in Bombay have introduced the custom here, and last Christmas day such letters were left with hospital patients. We learn that they were highly appreciated, and that many patients appeared to be much touched 'at such kindness on the part of strangers.'

—After fifty years of effort the admirers of Tom Paine succeeded in erecting a Memorial Hall in Boston. It was dedicated in 1875. At a meeting of the trustees on the 1st of October last it was stated: "We have been able to hold the property up to the present time only because Mr. Mendum has generously seen fit to advance the money for the taxes and interest, and thus has postponed the sale of the building." They accordingly decided to recommend the sale of the building.

—We find in the *Secolo* (an Italian paper published at Milan) of Dec. 1, an article headed "Abduction of a Priest," giving an account of a priest named Don Cesare Capelletti who was clandestinely carried off from Milan after having declared his purpose to join the Free Evangelical Church of that place. The pastor of this church, Sig. Damiano Borgia, received, Sept. 21st, a letter from a Catholic priest, asking for a private interview. In reply Sig. Borgia invited him to the house of an elder of the church, Sept. 24. The interview took place. The priest said that an earnest desire to be useful to his fellow-men had led him to enter the priesthood, but he had soon found that the opportunities of usefulness were not what he had anticipated. The more he thought the more he became troubled, he was harassed with doubts, and finally concluded that he would escape the temptations incident to a life of contemplation by going as a missionary to the heathen. He obtained leave to go to Milan and there he had the interview with the evangelical pastor. The latter pointed out to him all the difficulties to which he would be exposed, and asked him fully to consider the matter; but the priest was stedfast in his determination to leave the Romish Church. Signor Borgia wrote to friends at Bologna and requested them to make enquiries regarding the character of Don Cesare; their report was highly favourable; "all speak of him (they said) as one of the best priests they have ever known beloved by all his parish." Capelletti was accordingly received into the Free Evangelical Church. He commenced a course of studies with a view to entering the Evangelical College at Rome and becoming fitted for the pastoral office. On the 30th October he received a letter signed Antonio Lovati, asking him to meet the writer at 10½ P M., at the corner of the Carobbio. He was alarmed at receiving it; apprehending violence, he did not go to the place appointed. The next day he disappeared, and all efforts to trace him, even with the help of the authorities, were in vain. But on the 3rd of November came a letter from him to Sig Borgia, stating that he had been (Oct. 31) accosted by a gentleman who invited him to enter a café with him; he did so; but from the time he entered it he had no consciousness of what happened to him, until he found himself conducted to Bologna, where he had been placed in the house of his father. The "gentleman" was a priest in disguise. They threatenened to make Capelletti over to the Holy Office if he made any opposition to their plans. Sig. Borgia hastened to Bologna. He there heard the report that a priest had gone out of his mind and was kept in the house of his father. He called upon the father, who absolutely refused to let him see his son. Representations were made to the authorities, but they refused to act in the matter. The magistrate evidently sympathized with the father. The *Secolo* perceives in all this an intrigue of the "Holy Inquisition." The editor says that if the case were reversed, if a Protestant were desirous of joining the Romish Church, and were denied the right of following his convictions, the hardship would be evident; and he does not see why a Romish priest who wishes to join an Evangelical Church should not be allowed to do so. The church of Rome is *semper eadem*, but it is matter of thankfulness that there are secular papers in Italy who denounce these abuses of authority.

—The *Indian Evangelical Review* lays before its readers a statement of the number of adult baptisms in connection with the several Indian Missions in 1875 and 1876, acknowledging at the same time that the returns are incomplete. From eleven missions there are returns for both years; in five of these the baptisms in 1875 were 461 in excess of those in 1876; in six, the baptisms in 1876 were 286 in excess of 1875. The largest number reported in 1876 is for Gossner's Mission, Chota Nagpoor, 2094; the C. M. S. in S. India, comes next, 1004; then the S. P. G. in N. India, (mainly Chota Nagpoor) 918; Baptists in Teloogoo country, 621.

—The *Indian Mirror* thinks the Indian horoscopes have not been properly explained, and cites from Colonel Meadows Taylor two instances in which the predictions were fulfilled. There is a certain amount of ambignity in the predictions; there are conditions and contingencies; in the nature of things, the predictions will prove true in a certain percentage of cases; the law of probabilities ensures this. These cases are made much of. The instances in which there is no fulfilment are buried in silence.

—The week of prayer at the beginning of the year, will be from January 6th to January 13th. We will publish next week a list of the topics, and a programme of the meetings appointed to be held in Bombay. We hope that Christian friends at out-stations will unite in observing this season of prayer. We know not what is before us in 1878, but we can discern the shadows of dark possibilities. It may be that the prayer of faith is the only thing between us and a war of much more frightful proportions than that which 1877 has witnessed.

—We have received an account of a distribution of prizes to the children of the Railway School, Mhow, founded and sustained by J. W. Fordham Esq. For want of space we can only mention that it was a very pleasant occasion, to the children and to the visitors. Mr. Drew is the Master of the school.

—We are glad to mention the return of the Rev. Dr. and Mrs. Bissell, of the Am. Mission, Ahmednuggur, in good health. The S. I. Conference of the M. E. Mission has been re-inforced by the arrival of the Rev. Mr. and Mrs Northrup, who have proceeded to Calcutta. The Rev. Mr. and Mrs. Hoskins, of the N. I. Conference have returned from America. So also has Rev. Dr. Brodhead of the Presb. Mission, Allahabad. Miss Hook, expected to take the place of Miss Brittan, in charge of the Zenana Union Home, Calcutta, arrived in Bombay about a fortnight ago, but we regret to say that she is suffering very much from injuries received on board the steamer, having been thrown from her seat to the deck by a violent lurch of the vessel, and broken her arm. We ask for her the prayers of our readers.

—The Rev. Mr. Pym has been holding evangelistic meetings at Lanowlee this week. He is to preach to-morrow in Colaba.

The Bombay Guardian.

SATURDAY, DECEMBER 29, 1877.

FAITHFUL IN THE LEAST.

Our Lord tells us that he who is faithful in that which is least is faithful also in much. What is particularly worthy of remark is his conception of what is least. It is evident from the context that he understands by it what men call property. It is in connection with the parable of the unjust steward that he says it. After telling how this man, when he became aware that he would lose his stewardship, employed the time left him in conciliating his master's poor tenants, so as to secure their favour in his coming distress, he says: "Make to yourselves friends of the mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations. He that is faithful in that which is least is faithful also in much." So that it plainly appears that what men consider *most* God considers *least*. Nothing in the world is so much desired as money: a man of money is a man of means, a man of power; this is thought to be the key that unlocks all the treasures of life. Men are considered to be up or down, influential or powerless, according as they have wealth. And there never was an age when it was more prized than now. Yet to those who have it and those who are seeking after it, our Lord says, what you so highly prize is really least; in fact, it is not wealth at all; the true riches are something very different. You may have a million of money, yet is it only that which is least. People profess to have a high conception of the wisdom of Christ; they even admit that this is the wisdom of God; they profess to be disciples of Christ, learners in his school; do they receive his instructions on this point? They will admit that worldly wealth would have added nothing to Christ; but then his was such an exceptional character; he had such intimate fellowship with God; he had no need of the things of this world. Yet Christ is our example; we are to follow in his steps; he says, 'they are not of the world even as I am not of the world;' and the love wherewith the Father loved him is the very love which we are privileged to have. And the remark suggested by the mammon of unrighteousness was made for us, not for himself. This is then a true account of the matter, the very truest. Why then does it strike men so strangely? Why is that which they consider to be a man's fortune so slighted by Christ as to be put at the very bottom of the scale? People transfer the value of a man's property to himself, and say he is worth so much; that is, he is worth the amount of his money and has no value apart from that. So to speak is not thought to be a mark of want of intelligence; the wise and prudent, the learned and the great all talk thus. And their actions are regulated by this standard. A man without money is nobody, and they take good care lest he come between the wind and their nobility. Yet we have the assurance of the Lord Jesus Christ that this is the least. Shall we receive it? Must we not receive it? Can we make him a liar? If we do not learn this

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of him, are we his disciples? How does he save men, except by his word? Woe unto us if we be found calling that *most* which he calls *least*.

Well, why least? Because something else is the true wealth, in comparison with which the gold and silver of this world are of no account. What shall it profit a man if he gain the whole world and lose his own soul? There is not a rich man upon earth that is sure of carrying over his riches into 1878. There is not a rich man who is not destined to lose all he has in the twinkling of an eye, and he cannot say how soon. Shall we call that "property" which we hold so uncertainly? The favour of God, this is the true wealth. For God has the command of all resources, and in his house are many mansions, and if called to leave this mansion we are still in our Father's house, with the promises all standing about us waiting to do our pleasure. A man then is worth the favour of God which is his, and he is worth no more.

Not satisfied with stigmatizing money as "least" our Lord speaks of it as the mammon of unrighteousness, i. e. the idol of the unrighteous. This is idolized by all the world. When really consecrated to the Lord it ceases to be contemptible, but then it is no longer *ours*; it belongs to Him as the spoil of Jericho *did*, and we have no more right to make it ours than Achan had to take the wedge of gold. We are stewards, and must ask the Lord what *he* would have us to do with it.

The Pharisees derided our Lord because he ate with publicans and sinners. In reply, he uttered several precious parables, and this among them. It might be well, he says, for you to get the friendship of these despised people who come to me; their prayers may avail for you far more than all your wealth. At all events, Christ considers all favours bestowed upon his people, as bestowed upon him personally. Let us then make haste to adopt Christ's conception of the matter. Whether we have little or much of this world's good, let us reckon it least. "Thou, O man of God," says Paul to Timothy, "flee these things" (things connected with the love of money) "and follow after *righteousness*, godliness, faith, love, patience, meekness. Charge them that are rich in *this world, that they be not high-minded, nor* trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." Let us put away from us the mammon of unrighteousness, making all property over to God, not hypocritically or nominally, but really. Then the Lord will give us that which is OUR OWN, which no man can take from us.

THOUGHTS ON THE GOSPEL OF JOHN.

"My Father worketh hitherto and I work." v. 17.

Who but God had restored the impotent man? The power was really nothing less than creative. Every mind not blinded by prejudice, saw plainly that omnipotence had to do with the instantaneous healing of this man. Unless there had been the co-operation of the Father how could Jesus of Nazareth have given this man the use of all his physical powers?

"The Jews sought the more to kill him, because he said that God was his Father, making himself equal with God." 18.

They understood him as claiming to be the Son of God in a distinctive sense, and sought to kill him as a monster of impiety, making himself equal with God. Jesus did claim to be the Son of God in such a sense that he was a participant of the nature of God. There was in him the fullest manifestation of the perfections of God that could be made in an individual. Some of the divine attributes, such as omnipresence and spirituality, were for a season, in him, imperfectly revealed, that all those attributes which relate to character might be the more fully exhibited. Instead of endeavouring to show that he was not seeking to make himself equal with God, the Lord Jesus proceeds to assert that equality in the most absolute terms.

"The Father loveth the Son and showeth him all things that himself doeth." 20.

He sought to make them understand that he was not grasping at any honours that did not belong to him. It pleased the Father that in him should all fulness dwell. The works that he did were not his own works, in the sense that he did them independently. These works were the expression of his Father's love. They originated with the Father. Christ is the revelation of the Father. The Saviour could do nothing save as he knew it to be the will of God.

"Greater works than these." 20.

Men sought to kill him when he did the lesser works. Yet Jesus would not be deterred from doing greater works, such as raising the dead.

"Quickeneth whom he will." 21.

Because his will was the will of God. "God was in Christ," says Paul. "He that hath seen me hath seen the Father," says Christ.

"That all men should honour the Son even as they honour the Father." 23.

This is the aim of the Father, and they who refuse to yield this honour, are resisting not the Son only but the Father. Some who deny the divinity of Christ, admit that he is the best of men, faultless in character, above all men reliable in his teachings, and of singular wisdom. Yet these very persons, in denying his divinity, make him a liar. They pour the greatest contempt on his words. He himself declared that men were justified in rejecting him, if he did not the works of God among them. If he assumed to be more than he really was, he is certainly not entitled to our respect. There is no character more contemptible than that of the man who arrogates a position to which he is not entitled. If a man admits that we have a true account of Christ in the Gospels, there is but this alternative; he must receive Christ's testimony concerning his divinity, must give him the same honour that is due to the Father, or else must reject him as a teacher unworthy of credit. But some will say that in the Gospels we *have not a reliable account of him.* If that is the case, then you have no where a reliable account of him, and in fact can tell nothing about him. But they who really believe that Jesus was a paragon of excellence, singularly wise and far seeing, altogether reliable as a teacher, must then admit that in selecting and fitting his disciples he made no mistake. If now they say that his most intimate and best-instructed disciples were so imperfectly fitted for the work of reporting his teaching that they have quite misrepresented him in most essential particulars, they stultify themselves. A man of even ordinary sagacity, having some thing of importance to say to men, will take care that his exact words shall be reported to men. The Lord Jesus chose his own reporters and very specially and carefully educated them for the work. Reasoning therefore from the very lowest premises, the alternative is as we have above stated it. But no man can call Christ a liar or a deceiver without pronouncing a most withering condemnation on his own character.

LOVE AND SELF-LOVE.

[CONTRIBUTED.]

"LOVE is the fulfilling of the law." The law of God expresses the will of God. This will is accordant with his character. His character is love.

The commands of our Lord Jesus to his disciples seem to be summed up in the one comprehensive injunction, to love one another. This is the one indispensable mark of God's true children. All who are born from above, born of God, by faith in his Son, have this love.

What is this love? It is not natural affection. The dearest objects of this affection, fathers, mothers, husbands, wives, brothers, sisters, are not to be allowed to stand in the way of Christ. The requirement is to love one's neighbour, one's fellow man, as one's self; to love our Christian brethren as Christ loved us.

Surely, this love which God demands of us, is no product of our selfish hearts. It must be his own gift.

What are its characteristics? We find them in 1 Corinthians xiii. Does this seem like a description of love, according to our human ideas of that sentiment? Does it seem like a description of what may be called love in any sense? It is rather the abnegation of self-love. We have found the clue to the mystery.

That the divine love may be planted in us, self-love must be rooted out. Therefore, we are to deny *ourselves*. It is easy to see then, in what direction our own efforts should act.

We must fight against this hideous self-love. But how? It is a part of our essential nature. Our life is bound up with it. The passions, emotions, opinions, purposes, which give us character, individually have all grown out of this corrupt soil of self-preference. Each man plans for himself, seeks for himself, obtains for himself. If out of the mass of humanity, he has chosen a few to love, they become a part of himself. Those who have honorable aims or benevolent, esteem themselves for holding such. This is true of the natural man, the unregenerate. Among believers in Christ we find more or less of the true love, widening their aspirations, contending against the *self*.

Many of us who are trusting in Christ Jesus would gladly see our hearts purified from all taint of selfishness, and filled with the true love. We pray, we strive, but *self* is not dethroned.

I know not if any natural passion is ever driven out by direct effort. But in this case, the whole tendency and bent of our being is to be changed. How is it possible, except by a miraculous change, to cease preferring self, and love our neighbor as ourself? Of course every good gift comes from God. But when the command comes, to love our neighbor as ourself, there is certainly *something* for us to do. Can we not find out what it is?

Let us try.

In what sense do we love ourselves more than others? It is not that we necessarily admire ourselves more than others, that we esteem ourselves wiser or better. Our judgment over ourself in comparison with others, may be perfectly correct, and yet we prefer ourselves, invariably, to others. If we choose from modesty a low place we would *like* the high. Even if we have no ill-feeling toward those who are superior to us, we *would* be superior to them. We seek constantly the esteem and good-will of our fellow men. What self-control it needs, when in the society of others, to refrain from every thing in speech fitted to exalt ourselves or our friends. It is only by forced politeness that we listen patiently while others are presenting their claims to admiration.

I am seeking to know practical duty in this matter. How shall I this day, this hour, love my neighbor as myself, in honor prefer him, look upon *his* things?

It seems to me plain, that I must first deny self, fight it by inches, leave it if possible, no foot hold. I must check the boastful word, the censorious word; be willing to be dull in company rather than to entertain by presenting the foibles of the absent.

I am not to be absorbed by anxious thought. The Lord would have us trust him for the needful care of us, that we may have a mind at leisure to consider the wants of others.

These things are impossible in our own strength. But a promise is implied in every command. God's grace is sufficient for me.

H. S. B.

We add a few words to this communication. When we love Christ supremely, it is easy to love others. For love seeks ever to manifest itself; and Christ tells us that our love to him is best expressed when we "feed his sheep," minister to his people, and seek to win man to him. Thus every individual with whom we come in contact, affords us an opportunity of expressing our love to the Saviour. It is only love that can slay self-love. But how shall the love of Christ be supreme in us? "We love him because he first loved us." By faith we become acquainted with Christ's love, and his love induces ours.

NOTICES.

THE Rev. C. M. Pym purposes holding a Woman's Meeting at Capt. Oldham's, Girgrum, on Friday, Jan. 4th at 8 A. M. Christian women of all classes will try to bring as many others as they can.

REV. MR. HOSKINS of North India is expected to preach at Dean Hall next Sunday at 11 A. M., and Rev. W. B. Osborn at 6 P. M.

On Monday next, the last day of the year a watch night service will be held at the Framjee Cowasjee Hall commencing at 9 and continuing till the dawn of the New year.

Addresses will be delivered by Rev. W. B. Osborn Capt. Oldham, Rev. G. Bowen and others.

All classes are cordially invited to attend.

THERE will be a Praise Service at the American Mission Chapel, Bhendi Bazaar, at 8 o'clock, Jan. 1st 1878.

Epitome of News.

SATURDAY, DECEMBER 22.

—*Times of India*: "In the Cuddapah district of Madras it is reported that locusts have appeared in flights, and wherever they settle they entirely destroy the crops. At present the damage is confined to a small area, though the destruction caused is very complete."

—An Art Exhibition is proposed to be held in Bombay next March, in the new School of Arts' Building.

"We understand that the Bombay Government has directed a stay of execution in the case of Joaquim Britto. His execution had been fixed for the 10th January, but as the Goanese Government desire to make some representations in the prisoner's behalf, Sir Richard Temple has issued instructions for the postponement of the execution until he has received and considered them." This statement is denied.

—The Bishop-designate of Lahore, the Rev. T. Valpy-French, is suffering from an affection of the lungs. It is believed he will not leave England for his new diocese till about the middle of January.

—Mr. Manockjee Shapoorjee Wacha, B. A., the head master of the Parsee Boarding School at Dapoolee, near Poona, was accidently shot dead on Thursday evening last. One of the boarders was handling a gun loaded with small shot, when it went off and Mr. Wacha was shot dead on the spot.

—A Hindoo girl, aged 7 years, has been murdered at Mahim, by a Hindoo woman, for the sake of her ornaments valued at Rs. 12.

MONDAY, DECEMBER 24.

—*Bombay Gazette*, Muscat: "The star of H. H. Seyyid Toorkee is again in the ascendant, and peace reigns within his borders. On the 29th November Seyyid Bedder, the Governor of Sohar, arrived and was received under a salute of three guns. An hour after it transpired that he was a close prisoner in confinement in the palace. At dusk the same evening he was removed to a fort commanding the entrance to the harbour. Another Governor has been appointed, and this man, accompanied by H. H.'s eldest son, proceeded to his charge on the day Bedder arrived and assumed office under a salute from the Daphne. Bedder is the son of an old and tried servant of the Sultan, who sealed his faith to his monarch's cause with his life-blood, and it is a matter of surprise such extreme measures should have been resorted to. He is besides a scion from the same royal house from which His Highness claims descent, and if nothing else, the claims of kinship should have saved him from the degradation to which he has been subjected. Amongst the various princes who have assumed the sceptre over the principality of Oman some have been styled imams, while others again, as in the case of H. H. Seyyid Toorkee, have been designated sultans. For the benefit of the uninitiated, I may state that, while the first is an ascetic with the most rigid notions of a religious despot, the latter is a ruler of more enlarged views, who does not let religion enter into State matters. So despotic and arbitrary were the proceedings of Seyyid Azzan, the last of the imams who wrested the government from Seyyid Salim, the wretched parricide who died in the fort at Hydrabad, Sind, last December, that a powerful and well organized conspiracy under the auspices of Seyyid Toorkee succeeded in establishing this prince on the throne of his father. During an action fought at Muttrah at this time Seyyid Azzan was slain, and Bedder's father during the same engagement, at the head of Seyyid Toorkee's troops died a soldier's death. Bedder, then a stripling, rallied round Toorkee's standard, and their fortunes have since been closely interwoven."

—The Lucknow *Times* says that considerable sensation and excitement has been caused among the Bengali colony in Lucknow, by the recent defection from the Hindu faith of a Brahmin widow, who has for some time been receiving both religious and secular instruction through the agency of the Church Zenana Mission here. The convert having left her home and relations at an early hour in the morning of Friday week, claimed refuge at the Zenana Mission House, and there she remains, notwithstanding that her friends, who are numerous and respectable, have been most persevering in their efforts to induce her to return to her forsaken home.

—The system of carrying big guns on elephants is said by officers on the spot to have answered admirably during the Jowaki expedition, and seems likely to effect quite a revolution in hill warfare.

—The *Fountain* contains the following:—"Q. Do you not consider that there is over-extravagance in dress of those who commonly make up an ordinary city church congregation, and that thereby many are kept away because of their poverty—the very class to whom it was the glory of the Messiah to preach? —A. We most emphatically do. And we count it both a sign of bad taste and poor religion for any one to make the church a place of display. A new infusion of Quakerism is wanted in our city churches."

—The following letter from Miss Irby, dated Pakrac, Slavonia, Nov. 2, appears in the *Times* of Nov. 14th:—"The number of fugitives on Austrian soil alone, without reckoning those in Servia and Montengro, is considerably over 115,000. They are now entering on their third year of exile. A return to their native land at the present moment is absolutely impossible; fresh families are still escaping over the frontier. The Turkish Goverument in Bosnia is incapable of affording protection to life and property from the fury of the irregular troops and native Mussulmans, on whom it relies for the defence of Islam in this unhappy portion of Europe. From one-third to one-half of the Christian population are now in exile. These helpless fugitives, for the most part women, children, and old men, are victims of the struggle for life and freedom which was commenced by the poor rayahs themselves in Bosnia and Herzegovina long before the declaration of war by Servia and Russia. Knowing too well the impossibility of their return home this winter, Austria still makes a small allowance, but has been compelled by her own poverty to reduce this to less than half the amount at first given. To maintain these poor people alive until security has been established in their native country, is surely a Christian duty, incumbent not on Austrian hospitality alone, but on the hospitality of all Christendom. The greatest distrees has always been among these 250,000 fugitives from Turkey, but their cause has been inefficiently pleaded." Donations may be paid direct into the Bosnian and Herzegovinian Fund at Messrs. Twining's Bank, 215, Strand."

—*Lucknow Witness*: American papers are talking somewhat over the great exodus of colored people from the United States to Liberia which has already commenced, and bids fair to reach large proportions. Its sympathizers and promoters are confident that Liberia is to be quickly peopled with freedmen from the Southern States of the great Western Republic. It is to a great degree a spontaneous movement with the blacks and is coming to be well-organized. A "Liberian Exodus Association" has been already formed in Charleston, and its President announces that "over 65 000 have signified their desire to be transported to Liberia." Similar associations have sprung up in North Carolina, Alabama, and other parts of the country, and on every side appeals are made for help to get away.—There seems to be in this movement the promise of great things. America has a surplus. The departure of some thousands will materially improve the prospects of those left behind. And these dusky sons of toil, to some extent Christianized and educated in the country of their bondage, may have a mission to the land of their forefathers whose importance it is difficult to estimate. We may well regard the experiment with intense interest.

—In the same appears a notice of the death of Dr. J. C. T. Evart of Ceylon. He was converted in Calcutta under the preaching of the Rev. William Taylor, prosecuted successfully his medical studies, and lately was appointed Lecturer on Anatomy at the Medical College, Colombo.

"Within two weeks after his appointment he was no more. While in the performance of his duties as Lecturer he accidentally cut himself with the dissecting knife, and thinking it of no very great consequence, he proceeded with his work. The poison meanwhile had entered into his system, and in a short time he was beyond the resources of the Medical art. He remained in a state of total unconsciousness one whole week before he died."

—Same: "Miss Brittan, the well-known Superintendent of the American Mission Home in this city will leave for America in a few days, probably not to return. Miss B. has been a pioneer in her line of work, and has seen a vast progress in female education, since she first came to Calcutta. The Home which she has founded will long stand to bear witness to the energy and courage with which she has worked, while the schools which she has founded will continue as her noblest monuments. Seriously impaired health compels her to relinquish her work in India."

—The "Annals of Sennacherib," which were recently completed by the late Mr. George Smith, will be brought out under the direction of a well-known English Assyriologist.

TUESDAY, DECEMBER 25.

—*Bombay Gazette*: "We have no wish to underrate the extraordinary ability displayed in the dramatic entertainment presided over by the Viceroy at St. Xavier's College; but we confess that our own experience does not accord with his estimate of the "educational value" of such performances. We fancy the young gentlemen whose acting afforded their distinguished patron such unmingled gratification must have been considerably astonished at their own success. So long as boys are boys, the school declamations to the production of which the Jesuit fathers, both in Calcutta and in Bombay, devote much of their time and attention, will continue to form one of the chief attractions of the St. Xavier's colleges. As modes of developing what the youthful performers themselves would designate "cheek," and of affording their elders abundant opportunities of exercising the truly Christian virtue of patience, these amusements may possess certain advantages; but not even in the estimation of the *padres* themselves can they be said to possess any "educational value" whatever above and beyond that which attaches to them as legitimate advertisements of the institutions in which they may be enjoyed. As such they have been eminently successful; but no one who has had the slightest acquaintance with the training of European and Eurasian youths in this country can regard the theatrical craving for effect which such amusements have created and fostered otherwise than as a serious obstacle and stumbling block."

—The *Statesman* on the Viceregal Drawing-room: "Although the ladies on this occasion were only about a third in number of the gentlemen at the Levee, yet the amount of space which had to be allowed for trains, and at the same time enough of politeness and courtesy shown to those who unwittingly transgressed any of the bye-laws for order at Government House, kept the time and attention of the Aides-de-Camp and Secretaries fully employed. Lieutenant Law stood at the barrier near the staircase and received them, while Captain Muir received them at the entrance to the marble hall. Here they were met by Captain Loch and Dr. Barnett in the Levee-hall and conducted to the entrance to the throne room, where Captains Rose and Liddell received them and passed them in, arranging their trains. Captain Brabazon then took the cards and handed them to Lieutenant-Colonel the Hon'ble G. P. Villiers, who stood on the right of Colonel Colley, Military Secretary, and passed them on. Each lady was then introduced by Colonel Colley to their Excellencies. After making their obeisance, as the ladies passed out of the Viceregal presence, Lord William Beresford performed the onerous duty of folding up the trains. All ladies entered the throne room by the west, and passed out by the east door, where Major Peacock and Colnel Walton assisted in passing them out into the marble hall."

—According to an extract from a report upon the trade of Russia, the commercial relations of the country with Central Asia are constantly increasing, despite the war against Turkey. Caravans to the extent of 60,000 camels are by no means of infrequent occurrence. The import of cotton from Khiva and Bokhara is of special importance, for within three months about one million poods have been imported thence, and the Orenburg Railway has forwarded a total of about 1,150,000 cwts of cotton. Russia, on the other hand, has already exported to Khiva and Bokhara manufactured cotton goods to the value of three millions of roubles. Russian manufactures are thus, it is said, on the way to make themselves independent of the fluctuations of the American market and of the competition of English manufactures.

—*Bombay Gazette*; Secunderabad: "There have been some changes among the ministers connected with the Methodist Episcopal Church—the Rev.

Messrs. Robinson and Curties having been transferred, the one to Bangalore and the other to Madras. Two very interesting meetings were held at Secunderabad and Chudderghaut to bid these gentlemen farewell, and the large attendance of the members of the Methodist community, and in fact, of all other denominations, testified to the esteem in which they were held in this station. One very pleasant feature was the presence at the Secunderabad meeting of the Rev. Messrs. Morley and Horsley, chaplains of Secunderabad and Bolarum, showing as it did the existence of a good feeling among ministers of various denominations, which is unfortunately not frequently met with."

—A Hindu died on Friday evening, immediately after receiving blows from a Mahomedan; from whose shop he had stolen something. Rupture of the spleen, is the cause assigned.

Wednesday, December 26.

—*Madras Times*: "The London Mission Chapel at Purswalkum was yesterday evening very tastefully decorated with banners and leaves and flowers, the occasion of the signs of rejoicing being the celebration of the Third Anniversary of the M. E. Sunday School of Vepery, and not the least interesting part of the arrangements was a Christmas Tree laden with pretty little presents for the young members of the school. There were present about five hundred scholars, friends and supporters of the school. The proceedings were begun with a hymn of thanksgiving, after which a prayer was offered up. After the reading report Major Wroughton, Mr. J. B. Fewkes, and Dr. Van Someren, the Superintendent of the School and Chairman of the occasion, delivered earnest addresses, inviting sympathetic co-operation and increasing interest in the good work being carried on. The Rev. C. P. Hard thanked all who had in any way contributed toward the interesting proceedings of the evening, and he, at the same time, took the opportunity of making a graceful apology for not having ventured to thank his congregation on the previous evening for the kind entertainment provided and address presented to him on the occasion of his marriage, and of asking them to accept his warmest thanks for their kindness and good wishes toward him. The chairman having gone through the pleasant task of distributing the prize books and the young people having successfully stripped the pretty Christmas Tree of its decorations, the proceedings were brought to a close with the doxology and benediction."

The Sunday-school numbers 150 scholars.

Thursday, December 27.

—*Bombay Gazette*; London: "An interesting letter has been published in the *Times* in reference to the political condition of Constantinople. The Mephistophiles of the situation there is Mahmoud Damad, the brother-in-law of the Sultan. This man, who is more hated perhaps than any other official in the Ottoman Empire, is simply the head of the swindling ring, who are eating into the resources of the country. It was that this corrupt band might live and prosper that Mahmud obtained the deposition of the last Sultan; and it was for the same object he assisted in the overthrow of Midhat Pasha. He is now playing off the ex-Sultan against the new; and, thus threatening the scarcely-secure throne of Abdul Hamid, is able to work the ruin of the country."

—The Str. *Lombardy* with English Mails left Aden for Bombay yesterday at 4 p. m.

—*Gazette*: "The *Indian Charivari* of Dec. 21 gives us a cartoon, styled 'Perpetual motion stopped at last,' which represents Sir Richard Temple asleep in the carriage which was unhitched from the railway train left behind at Kotree. It would be interesting to know the origin of this incident, which has amused all India. Did the exhausted staff of Sir Richard bribe the engine driver to leave him behind, or did the railway people themselves dare to make His Excellency the victim of a practical joke?"

—A Hindu of the Gowalla caste, aged 60, has embraced Christianity at Meerut.

—Correspondents complain bitterly about certain Roman-Catholic Lotteries advertised to be drawn long ago, but of which no one hears any thing. Ticket purchasers seem to be under the delusion that the lotteries were established on their account. The object of the lotteries was to transfer money from the pockets of ticket-purchasers to the pockets of the promoters, and so long as this is accomplished, why complain?

—A Conference in connection with the Native Press will take place in Calcutta early next month.

—The first train to Mhow passed through Dec. 26th.

—By the explosion of the boiler of the Str. Yesso, at Hongkong, 89 deaths were occasioned.

—*Times of India*; London: "A contract has been entered into between a firm of ironmasters in South Wales and certain shipping agents in Shanghai "for a supply of Chinese labourers to be delivered at the works." The contract has been signed, and I am told the first batch of Celestials may be expected here in April."

—*Deccan Advertiser*: "On Wednesday last the mail train from Shahabad to Secunderabad came to grief three miles from Secunderabad. The axle of one of the goods waggons broke and ploughed up the embankment for about two hundred yards. The waggons ran off the line, and piling over each other topped to the right and left. They were six in number, placed before the carriages, and were completely smashed up. The carriages were not derailed, and, wonderful to say, passed through the debris without much damage. One circumstance in favour of the passengers was, that the train, at the time of the accident, was running only at twenty miles an hour; had the speed been at the usual rate of forty miles, the result must have been disastrous. Among the passengers were Colonel Cole, Major Dobbs, Mr. Oliphant, Mr. Oliver, and Mr. Taylor. Happily the passengers suffered nothing beyond a severe shaking."

—The editor of the *Indian Mirror* comes before us as a *Haridas* in last Sunday's paper. He says: "Sing the name of Hari; distribute the name of Hari in the streets; pour the nectar of the name of Hari into the hearts of the people."

—Dr. Jackson, New York, says: "It is morally and physically impossible for any man to remain a drunkard who can be induced to forego the use of tobacco, tea, coffee, spicy condiments, common salt, flesh meats, and medicinal drugs. If his diet consists of grains, fruits, and vegetables, simply cooked, and he keeps his skin clean, he cannot, for any length of time, retain an appetite for strong drinks."

—*Home News*, Dec. 8: The Earl of Carnarvon, Pro Grand Master of the English Freemasons, presided, on Wednesday, at a meeting of the Grand Lodge, when the action of the Grand Orient of France, in expunging all reference to the Deity from their records was condemned, and a committee was appointed to inquire into the subject.

The Emperor of Austria has commuted the capital sentence upon Henri de Tourvile, convicted of the murder of his wife, an English lady, in the Tyrol, to eighteen years' penal servitude.

President Hayes's message to the United States Congress was read on Monday. It dealt chiefly with the financial question, and the President declared his firm adherence to the Resumption Act. There are symptoms of possible difficulties between the United States and Mexican Governments arising out of border raids.

The Galeka Caffres have been completely dispersed, and their country is now occupied by the British troops.

—*Word and Work*: A friend has kindly forwarded us a letter just received from Mr. Henry Varley, from Melbourne. The following extracts will, we feel sure, be welcome to many:—

"Two months have elapsed since we arrived here, and surely we have seen the Lord's hand guiding us in a very remarkable way; the blessing given in this city reminds me of New York. Thousands assemble in every place, and the capacity of the buildings is the only limit of attendance. I believe thousands have received Christ, and the interest deepens on every side, high, low, rich, and poor gather to the meetings, and an impetus has been given to the Lord's work here which cannot well be overstated. People are compelled to say, 'It is the Lord,' and man is in the backgrounnd. I cannot tell how long we may stay here, for methinks I hear the olden word reiterated, 'I have much people in this city.' In one sense it is well-nigh virgin soil, nothing special has been done here for years, and iniquity has stalked forth in shameless fashion: never in my career have I been compelled to denounce in such burning words 'the works of darkness.' Many times the power of God has made the testimoney terrible as a 'sharp threshing instrument having teeth.' The result has been most blessed, and never has the music of 'the glorious Gospel of the blessed God' been more fruitful of results. The preaching of the Living Christ has brought life to the spiritually dead. Oh, my brother, let us see to it that, like Philip, we preach Christ to the people, and then everywhere shall it be said, 'There was great joy in that city.' We have had out-door assemblages of about 10,000 persons, and the weather is not very favourable yet. I know you will all rejoice in the work being wrought by God here, and I would beg your constant remembrance in prayer.

—A. L. in the *Rock*, Nov. 2: "Allow me to inform you that the gentleman called "Father Goreh" in the photograph of the Cowley Fathers, and about whom both yourself and your correspondent seem to be sorely puzzled is the Rev. Nehemiah Nilakantha Sastri Gore. A full narrative of his history will be found in an admirable article "On the Recent Grantham Conference, S.P.G." in the *Church Missionary Intelligencer* of February of the present year. Briefly, Mr. Gore was formerly a Mahratta Brahman, and while resident at Benares was converted, some thirty years ago, to Christianity, chiefly through the instrumentality of the late Rev. W. Smith, of the C.M.S. mission in that city. He was baptized, if I remember correctly, by the late Rev. Mr. Bowley, a missionary of the same society at Chunar, and for many years "witnessed a good profession," enduring with great meekness of spirit and much constancy a good deal of persecution and obloquy for the name of Christ. I had the pleasure of forming Mr. Gore's acquaintance in England, whither he had recently come in the suite of the Maharajah Dhuleep Singh, and subsequently (in 1859) of renewing the same at Benares. I was much struck with the gentleness and sweetness of his disposition. In the native Christian community, where he held the position of an honorary catechist, he was much revered and beloved for his consistent Christian character and his high attainments, for in India Mr. Gore has long had the reputation of being a profound Sanscrit scholar. His *Refutation of the Hindu Philosophy*, published by the Calcutta Christian Tract and Book Society in 1862, is evidence of his thorough acquaintance with the Hindu system. The last time I met Mr. Gore was at Calcutta, in 1866. He had gone there to oppose the Brahmo Somaj movement. But while attacking one species of delusion, he was, alas! himself taken in the snare of another. Under the ægis of the late Bishop Milman he imbibed "High Church" notions, was ordained by him, and soon became a thorough-going Ritualist. His defection was a source of intense grief to his father in the faith, Mr. Smith, as also to the venerable Lenpolt, by whom he had been much beloved. They were not greatly surprised however. They knew well the cast of his mind, that it was keenly subtle but not balanced, and with a strong tendency to asceticism, ever feeding upon itself, and learning little from practical observation of men and things. His joining such a fraternity as Mr. Benson's was the natural result of the step he had taken. He was but seizing upon that feature in the Ritualistic system which had its parallel in the idolatrous system from which he emerged at his baptism. In him, however unwilling he might be to admit it, the two are now linked. Mr. Gore is an instance of splendid talents diverted and misapplied. Will not the friends of Evangelical truth, especially such as are members of the Church Missionary Society fervently pray to God for his re-enlightement, and return to the pure faith he has left?"

Friday December 28.

—*Overland Mail* Dec. 7: "In 1876, as many as 1,949 murders were committed in Italy, which is 58 more than in the previous year. Of highway robberies as many as 2,299 took place, which, is considerably more than this country, could boast of as far back as a hundred years ago. Most of these robberies are doubtless confined to the Southern provinces, and more especially to Sicily, Calabria, and the Abruzzis; but Umbria and the Marches get their share as well. In regard to regular murders, a great regional variety is to be found. Whilst in Venetia there is not more than one murder to every 44,000 inhabitants, in Lombardy, Piedmont, and Emilia there is a murder to every 30,000 or 40,000, in Tuscany one in 25,000, in Naples one in 8,000, in Rome one in 7,000, and in Sicily one in every 6,287 of the population. This shows clearly that the further North we go, the less do we find the knife and the stiletto in operation. The same remark applies to Spain, whence Mr. Williams, British Consul at Malaga, reports that brigandage has almost disappeared, but murders are still as frequent as ever, so much so that in the district of Granada alone as many as 6,824 cases of murder or attempt to murder were tried in 1876. This is worse than in any part of Italy."

—Mr. H. L. Cameron, Bo. C. S. aged 31, died in London from an over dose of opium. He was badly wounded by a panther some years ago, and has since suffered from want of sleep. By his bedside was the following note:—"Being utterly unable to sleep, I have taken a little opium; but being unacquainted with the dose to be taken I have written this in case of accident. The opium was purchased in Bombay.—H. L. Cameron."

—Sir John Strachey submitted his Famine Budget yesterday. The Famine expenditure is £1,250,000.

He calculates that a million and a half must be raised annually for Famines. There is to be a License Tax on the trade throughout India. And there is to be an addition to the "odious salt-tax" in Bombay and Madras, while it is to be lowered somewhat in Bengal. Lord Lytton supplemented Sir John Strachey's speech by a statement of the general policy of the Government in view of the necessity for making regular provision against famines. That policy consists in cautiously developing the principle of enlarging the financial and administrative powers and responsibilities of the local Governments. Each Government is to apply the funds raised within its own jurisdiction to the construction of a net-work of cheap local railways and a system of irrigation.

—Deaths last week, 528.

—A fete was given to the Military Pensioners yesterday on the Esplanade. There was first tea for the wives and children, and then dinner for the men, consisting of soup, roast goose, stewed duck, beef, mutton, plum-pudding, mince pies, fruit tarts, etc., etc., the whole washed down by Bass's beer and Hennessy's brandy. Something much better might have been found to wash it down with. There was on Christmas day a dinner at the Strangers' Home. Sherry and Bass's ale were there used for the "washing down."

—*Bombay Gazette*; London 7: "The new Turkish loan of £5,000,000 will be issued to-morrow, and it is announced that subscriptions are to be received simultaneously in *Bombay* as well as here and on the Continent. The Bombay part of the business is a striking novelty, but I suppose it is not a bad idea thus to appeal to the patriotic feeling of Indian Mussulmans."

—Same: The Nagas continue troublesome, showing more opposition than was anticipated. Small reinforcements are ordered up.

—Sir Richard Temple was due at Mooltan yesterday, and will just have time to reach Calcutta by the 1st of January.

—Mr. O'Leary, First Judge of the Bombay Small Cause Court, was yesterday evening not expected to survive the night.

—*Indian Chr. Herald*: "Miss Mukta Ray, the only Bengali Christian girl in the C. M. S. Normal School, carried off the highest prizes at the annual exhibition on Tuesday last."

—Same: "It cannot be that Her Most Gracious Majesty Victoria by the Grace of God Queen of England and Empress of India, will allow her Viceregal Council, acting in her name, to change the week from six to seven legal working days. On January 1st 1877 Queen Victoria was proclaimed Empress of India: on April 14th 1877 an Act of the Viceregal Council appeared in the *Gazette of India* repealing Act 29 of Charles II. for securing the better observance of the Lord's day: On October 1st 1877 the week of six *legal* working days became a week of seven *legal* working days throughout all India: and on December 12th 1877 a notice of motion appeared which was taken to mean that the Viceregal Council was about to retrace the false step taken, but the motion " was withdrawn." "

Miscellany.

—"Remember.—This is what a dying sinner said to the Saviour of sinners. Both were being crucified. The one 'indeed justly,' but the other had 'done nothing amiss.' He was sinless among men; He was spotless before God. He did no sin. He was wounded, crucified, slain, for ours. One of the vilest of the great sinner-train of human kind hung in the agonies of death by the side of Jesus. He looked upon our dying Lord. He was the only one in all the world just then who called Him Lord. He had been taught by the Holy Ghost. Taught to believe, to trust Jesus. And his heart spoke out its faith—Lord, remember me. Oh, if only that dying, sin-atoning Lamb, remember me, all will be well. Jesus never disappoints a sinner's faith. Reader, you may be the very worst. Think of that bleeding form. It was all for you. Trust Him. Leave yourself in his hands. He will not cast you out. The thief's 'Lord, remember me,' was met by a blessed answer—an answer which goes down through all the ages, to comfort penitent sinners who believe on Him—'Thou shalt be with me in paradise.' "Remember—this is what Jesus said to his disciples. 'Remember Lot's wife'; Lot's wife came out from Sodom, but she looked back. It is a word to those who profess to be the followers of Christ. You have been 'delivered from this present evil world' by Him who 'gave himself for our sins.' Beware lest you look back. Lot's wife did not go back. She only looked back. And she became a pillar of salt. Keep your eye fixed on Jesus, in whose blood every looker has continual cleansing, in whose life every opened eye sees a perfect example, in whose person every spirit-taught soul feels a strong and loving attraction. Look only, look always, to Jesus. Look away from all besides. Wherever else you look, 'the eye is not satisfied with seeing.' But the single eye 'looking unto Jesus' is the soul's inlet for celestial joys—joys that never weary and never wear away, but glowing like the sun-light to the meridian glory of the day of God. Would you grasp this prize? Let your whole heart be given to the Lord, to love, to serve, to please, to glorify Him. Look not to the right hand nor to the left. You cannot return to where you were, before you turned to God. To look back is worse than perilous. 'He that putteth his hand to the plough and looketh back, is not fit for the kingdom of God.' Remember Lot's wife."—*Rev. J. E. Simpson, St. Thomas' Vicarage, York.*

Selections.

HORRORS OF PLEVNA.

The correspondent of the *Times* found in Plevna a scene of horrors which he has hesitated, and indeed, declined fully to describe. *We have, however, his* own authority, and that of Drs. Ryan, Mackellar, and Moore, all sent out, be it remembered, to Turks, and all, therefore, of Turkish sympathies, for what follows—

"When we reached the main hospital, we encountered a scene of horror which went quite unspeakably beyond all our previous experiences. I am authorised by the gentleman I accompanied to say that it is quite beyond the power of language to exaggerate their opinion of the deplorable and hideous condition of the wounded. If I could present you with an adequate picture of this dreadful place, I should produce a record which would dwarf De Foe's description of the lazar-houses of the Plague. But to attempt such a picture would be to shock decency by every line. I venture to believe the horrors of this home of filth and agony unique and singular. The chambers were large and lofty, and there were reasonable facilities for ventilation, but the odours which filled every one of them were sickening past all words. Wounded men in every stage of disease and filth and pain littered the floors. The stagnant miseries had overflowed into the corridors and on to the very stairs, and men with fractures forty days old lay untended and helpless, side by side with cases of raving fever and confluent small-pox. If the reader will pain himself by thinking into what foul abandonment of nastiness one wounded man might fall if left absolutely untended for a week, and will then multiply that imagination by a thousand, he may begin to conceive the state of things which so horrified men accustomed to the sights of war and *the ravages of disease.* . . . . There were scores of fractures there which had remained unset, and had united of their own accord in such distorted attitudes that in Dr. Moore's phrase, 'limbs were twisted like a ram's horn.' There were filth, and famine, and fever, and grangrene, and every conceivable horror of pain and sickness; and the men, of course, were dying literally like rotten sheep. Outside, in the hospital square, lay forty-three corpses, Death's harvest for the day. These, I was told, represented the daily average for the building I have described, and a smaller one which stood next door. It was a piece of careless cruelty, and a part of the wicked stupidities of the place, that these dead bodies should be stripped and laid out within sight of every sick or wounded man who was able to crawl into the square for exercise, or who was carried through it from the field to the hospital. The total tale of wounded reached 4,500. We visited other hospitals, and found them like the first and the doctors when they left were naturally quite full of schemes of work."

It was expected that when the new doctors arrived, order of some kind would be introduced into this hell, but Osman Pasha, "the Victorious," the General in command, with the "Asiatic eyes," and "singularly thick lips," compressed till they are scarcely noticeable (*vide* description in the *Standard*, so friendly to Turks), the hero whom English society delights to honour, refused to allow any treatment, and peremptorily ordered his own wounded to be at once carted away. In vain the doctors remonstrated, and showed that the order involved massacre—the Pasha was inexorable, and the wounded were forcibly removed—"I was riding down the street when the first convoy of a thousand started from the town, and I trust it may never again be my fortune to witness such a miserable crowd as I saw there. The wretched soldiers stretched out their hands for pity and assistance as I rode by, and though I understand but little Turkish, the pitiful "Amaan!" shrieked or groaned, and the appealing hands and writhing faces were more than eloquent. Osman Pasha will find his apologists and his judges. For myself, I have no business but to relate facts. I have related the truth, and nothing but the truth. To relate the whole truth was beyond my power." Of all the incidents in Napoleon's career, the *opium* which he is believed to have administered to his own wounded at Jaffa has left the deepest stain upon his fame. Yet it was administered at the request of the men themselves, who knew if they lived what tortures the Turks would inflict; but what was his callousness to Osman's, who nevertheless finds in English society and English Journals men to extenuate his acts, and suggest that he showed mercy to Turkey in his mercilessness to those who died in torture, for the sake of his reputation. It was mercy to Turkey to excel the wounded. Was it mercy, then, to leave them forty days untended? Is it mercy to Turkey, mercy by the judgment of the sternest soldiers that any civilised land can produce, to teach every Turk that when overmatched his only course is surrender, for that, if wounded, his own officers will abandon him to a slow death by torture? The argument is as futile as it is inhuman, and so is the argument from creed. No doubt the Turk is a fatalist. If he were not, the men would *anticipate the just vengeance* of Heaven on those who so mutilated them, and whose conduct is extenuated by the very English men who are never tired of extolling the patience and the virtue and the bravery of their victims; but a *belief* in necessity does not prevent the Turkish officer from providing for the attendance on himself and his own comforts which is refused to the men dying in hospital of gangrene, foulness, and neglect. How any human being can read that narrative, fully confirmed in the Turkophile *Standard*, without a prayer that Providence may speedily bring the Turkish Empire to an end, we are utterly unable to conceive, or rather should be, did we not know by long experience that in Englishmen there is some strange imperfection of sympathy—that men who never in their lives ill-treated a dependent will defend slavery; that men whom one hour of Turkish domination would drive mad will extenuate or affect to disbelieve its worst horrors; that men devoted to unrepaid labour for the poor will rail at those who would limit vivisection. It is well for the world that in Russia and Germany there are men who read of these things with minds not blinded by fancied "interest," and that slowly but surely the hour of the gigantic iniquity draws near.—(*Spectator.*)

A WALK THROUGH CHINA.

LETTER FROM LORD RADSTOCK.

Dear Sir,—The enclosed letter from Mr. McCarthy conveys to us intelligence of the deepest importance. *The prayers of many years have been answered.* He has traversed China from east to west; he has preached in the western province of Yunnan, and has passed through to Burmah. Other devoted labourers are in the eight remaining provinces, which had hitherto been unreached; and thus it is practically proved that all China is opened by God for the messengers of eternal life to the perishing multitudes. Surely this is a loud call; I trust many will see that the Lord is saying to them, "Go work in My vineyard." The time for labouring for Him is fast passing away for ever. He says, "*Who* will go for us?"—Yours in the Lord,

Radstock.

My dear Lord Radstock,—As you are so deeply exercised about the evangelization of this needy land, you may be glad to get a line from its most western boundary. Through the Lord's help and blessing I have been able, during the last five months, with a native brother, to travel through a good portion of the provinces of Sichuen, Kwechow, and Yunnan. We have had strength given to us to walk, so that every day we have been brought in contact with all classes of the people, and have had many opportunities of preaching the Gospel, and its need, to many who might otherwise have never heard even of the existence of a personal God—much less of His great love-gift to our sin-stricken world. Passing on from day to day it is difficult to speak of *the immediate* definite results of such itinerant work, but leaving Gospel tracts and books with them, we can but sow in faith, leaving the results with Him who will not permit His Word to return to Him void. One thing we may thankfully record, that we have been everywhere favourably received by the people, and have had a good deal of friendly intercourse, which may also be of great use in the future. Since our entrance into this province I have felt impelled to write to you, asking you, if you felt so led, to use your influence to try and organize prayer unions among Christian women at home, who would make the conditions of the women of these provinces—especially of Kwechow and Yunnan—a matter of special pleading before the Lord. I cannot attempt, in the limits of a short note, to describe their deplorably wretched condition, nor can I at present skech out my thoughts of what might be done in the future for the amelioration of their con-

dition. But we can all pray; and praying and doing all that is possible in the present—we may safely leave the future in the Hand that orders all things wisely and well. This I may say, that if a number of Christian women could see their way to prepare themselves definitely for dealing effectively with disease, paying special attention to these peculiar to women—*goitre* (which is very common, especially among females), and those other diseases peculiar to infancy and childhood—and would be prepared to make themselves one with their poor down-trodden sisters, one can see a glorious, God-honouring work that might be done by them. At the present time, while there is not one married missionary located in the province, it would be of course difficult to place such sisters in spheres of usefulness; but it is His plan to remove difficulties, and He has promised to make the rough places smooth. We cannot be far wrong in *being* [illegible] *expecting* still to travel through this province before returning to Hankaw, and would ask your special prayers for guidance and direction in the future. May I mention, too, our brothers Broumton and Landale, who are located in Kwe-yang-fu, the capital of Kwechow; our brother Cameron, probably now travelling in Sichuen; as well as our brethren E. Fishe and Clark who have gone to Kwang-si, who all need special guidance. Commending these matters to your prayerful attention, I remain, dear Lord Radstock, yours very faithfully in Jesus,

J. McCarthy

Province of Yunnan, near Tu-li-Fu, July 28th, 1877.

P.S.—Since writing the above I have been permitted to journey on without interruption right up to this place. I have had a capital walk, and you will be glad to know that I have had an opportunity of preaching the Gospel and leaving tracts and books with many of the people in the town, near which the late lamented Mr. Margery lost his life. Some of his family might be glad to know this. I enclosed a fern which came from that district. May the Lord bless the work—oh, let us pray. The Government of India do not wish that any one should go from this side into China, so I remain here for the present. We must be subject to the powers that be in things not sinful, and there are plenty of Chinese here who need the Gospel.

Bamoah, Bhamo, Sept. 4th, 1877.—Word and Work.

A REMARKABLE PRAYER MEETING.

BY REV. FRANK HALEY, SEABROOK, N.H.

About midnight of Oct. 4, the Massachusetts, carrying one hundred and fifty passengers, struck upon the Rocks off one of the most dangerous shores of Long Island. For twelve hours we stood face to face with death. Our peril was, in many ways, much greater than the reports in the daily papers would indicate. The coolest heads on board are assured that the deliverance of all the passengers was nothing less than marvelous.

But the most remarkable thing through all this extreme peril was the calmness, coolness, self-possession and courage of all the passengers, men and women. There was no outcry; no wild confusion; not a single exhibition of cowardice—a fact which astonished every one on board.

After the rescued passengers were nearly all assembled in the saloon of the Frances, two sisters, with their little ones, Willie and Gertie, began to sing the sweet songs of Sankey and Bliss. All that could joined with heartiest enthusiasm. The writer suggested singing "Praise God," as an expression of our gratitude to God for our deliverance. At once he was asked to lead in prayer of thanksgiving to God. Then he was called upon to give voice to the thought of the occasion. The intense fatherhood of God; His provident care of His children in things great and small; the privilege and power of prayer; the profound impression upon every heart that God had saved us in answer to prayer; these were the thoughts that were responded to with emphatic amens.

Hon. Neal Dow pointed out the grandeur of that courage which, in danger or safety, rests upon God.

Mr. Keith, a business man of Philadelphia, who was not accustomed to "speak in meeting," spoke of our probable diversity of religious views, and our grand agreement in these fundamental truths.

Dr. Ward of the *Independent* pointed out the secret of our courage in peril; the sense, which had seemed to possess us all, that we were in the hands of a loving Father who would do just right; and our helpfulness to others. Others followed in the same line. Hymns of Jesus, of thanksgiving, of consecration, even revival hymns, were profoundly enjoyed.

The characteristics of this most remarkable meeting were its subdued but intense enthusiasm, the unanimity of the feeling that God had saved us in answer to prayer; the agreement of the average men and women of America in the chief truths which center in God and Christ; and the deep conviction of our urgent duty to give ourselves at once to God. Profound life-long impressions were made on all hearts.—*Congregationalist.*

DR. DALE'S LECTURES AT NEW HAVEN.

The Marquand Chapel was well filled Thursday afternoon, Oct. 11, on the occasion of the first of a course of lectures on Preaching, by Rev. R. W. Dale of Birmingham, England. The series will consist of twelve lectures, two weekly. The closest attention was given by the audience, and much interest is expressed in the course.

The lecturer began by saying that he was relieved from some anxiety by the fact that enough brilliant speakers could have been secured in America, and that when the faculty had sent to England, they had desired some one who would tell them not what was new but the trite and commonplace. He proceeded as follows: In this lecture I shall refer to some ordinary perils of the young preacher. In the first place, I wish to express the hope that you cherish the desire for intellectual pursuits. Perhaps some of you are impatient for the work before you; it is right that you should thus look forward with interest; but in order that you may preach well by and by, it is necessary that you study well now. Self-conceit and indolence are sometimes concealed under the guise of eagerness for future work. A student should no more be careless in his work than a preacher in his preparation. The very studies which are the least agreeable are by that fact rendered the better means of intellectual discipline. I think dogmatic theology the queen of the intellectual sciences. Surely the study of human opinions is as worthy as that of material forms. I refuse to concur in the opinion that the subjects of theology are inaccessible to man. But, on the other hand, perhaps this very love for study may expose some of you to peril when you commence to preach.

Many theological questions will remain unsettled in your minds. Some young preachers are apt to transfer their investigations from the study to the pulpit. A young friend once remarked to me: "A preacher must sometimes write a sermon to clear his own mind." But a sermon written to clear the mind of the preacher is very apt to perplex those of the hearers. See that you have something to say before you speak. It is not best to be in a hurry to announce a conclusion when you have formed it. By keeping it to yourself you may develop it into better shape. Build your theology in private, and do not perplex the minds of your congregations with opinions that are only half formed. Do not be afraid that some one will get out a patent before you. While this process of formation is going on, some of you will be tempted to criticise the existing state of things. A young preacher is apt to discern much that appears to him wrong. He sets himself to work to remedy this. He smites the errors of the church rather harder than the errors of the world. He thinks in this way to win the regard of those outside; but it is easier to lose friends than to conciliate enemies. He perhaps simply shows people that they are wrong without setting them right. He will find in a few years that it is one thing to prove that they are wrong and leave them there, and another thing to make them right.

It appears that some preachers have adopted this motto: We disbelieve, and therefore speak. If you have nothing to say that makes heaven seem nearer earth, do not offer yourself as a candidate for the ministry. Always remember that you are preaching to people. If you forget that you are speaking to a congregation, you will soon have no congregations to speak to. To get the votes and fire the zeal of men; this is our business. Sensational preaching is common; let me warn you against it. It may fill a church and seem to produce a great effect; but it is a shame to the church and contributes nothing to the well-being of mankind.

Dr. Dale's second lecture was delivered on Friday afternoon. The following is an outline of his remarks: This afternoon I propose to speak on the intellect as related to preaching. Some men are unable to accomplish hard work. Indolence is not so common in America as in England, but you know what it is. The preacher must form habits of work. It is not necessary to be diffuse with geographical or historical details. Sermons of this sort are not what I mean when I say that you must exert your entire force. Some preachers, on the other hand, are always intellectual and cold. The living man has as many bones as the skeleton, but he has flesh and muscles besides. The intellectual activity which I wish is the activity of all your powers. Three-fourths of the capabilities of some are suspended from the time they give their text till they finish. We have no right to remonstrate if the congregation sleep; it is our business to keep them awake. We should be interesting that the people, far from paying us little attention, shall find it difficult to pay heed to anything else. It may be objected that this will destroy the dignity of the pulpit; I refuse to concede that there is any necessary connection between dignity and dullness. With Sydney Smith, I refuse to believe that sin is to be taken out of the heart as Eve was from the side of Adam, by casting into a deep sleep.

Now the mere statement and exposition of religious truth requires effort. Few men have the power to tell even what they know. The root of the power of clear exposition is the cultivation of honest intellectual habits. Be sure that you know what you think you do. The subject in its entirety must be before the mind at once. In reading a book it is well to look first over the table of contents, and then after you have finished the perusal of the work, to review it in the same manner. The logical faculty should be kept active. We are exempt from the reply which comes to other speakers; this should make us the more careful in our positions. Again the fancy must be active. This is a point of great importance. The illustrations should not only make windows in the walls erected by the sermon, but they should make it entirely transparent, admitting light everywhere. For vigorous speaking thought must have form and color. Imagination may be used for persuasion. Some truths rest on facts which imagination must make alive. Further, many of your hearers accept the main truths of religion, but they do not affect the heart. Imagination may accomplish this result, and make that which was before dead a living truth to the hearer. An historical imagination is essential to the true comprehension of a religion which rests upon historical facts. In order that we may truly understand the Bible, it is necessary that we be able to transfer ourselves into the position of those for whom it was written.

THE LORD WILL PROVIDE.

"In a village near Warsaw, there lived a pious man, by name Dorby. Without any fault of his own, he had fallen into arrears with his rent, and the landlord determined to turn him out. It was winter and evening, and the next day he was to be turned out, with all his family. As they sat in their sorrow, Dorby knelt down in their midst and they sang:

"Commit thou all thy griefs
And ways unto his hands"

Just as they came to the last verse:

"Who on thee wouldst all our need supply,
Who, then, shall stay thy hands"

there was a knock at the window. It was an old friend, a raven, that Dorby's grandfather had taken from the nest and tamed, and then set at liberty. Dorby opened the window: the raven hopped in, and in his bill there was a ring set with precious stones. Dorby thought he would sell the ring: but again he thought that he would take and show it to his minister, and he, who saw at once by the crest that it belonged to King Stanislaus, took it to him, and related the story. The King sent for Dorby and rewarded him so that he was no more in need; and the next year built him a new house, and gave him cattle from his own herd; and over the house door there was a tablet, whereon is carved a raven with a ring in his beak, and underneath, the verse:

"Thou everywhere hast sway,
And all things show thy might;
Thy every act pure blessing is,
Thy path unsullied light!"

TELEGRAPHIC NEWS.

London, December 21st: The basis of the proposal for mediation made by the porte in a circular despatch to the guaranteeing Powers, being considered inadequate, the negociations have failed.—The German Ambassador at Constantinople has recommended the Porte to open direct negociations with Russia for mediation.—Latest advices from the seat of war state that snowy weather and thick fog at present prevent any operations of the belligerents in the Balkans.—The *Times* of to-day announces that Suleiman Pacha is going to Adrianople to take over command of the Turkish forces in Roumelia.—Servian troops are marching against Widdin, and are also advancing with success in other directions.—The Russian and Roumanian troops will invest the fortresses of the Quadrilateral.—Snowy weather is delaying the attack of the Russians on Erzeroum. The Russian army is still beyond Soghanli.

22nd: Latest advices from the seat war in Armenia state, that the Russians have captured Ardanutch, situated about 50 miles to the south of Batoum.—The Rev. Valpy French, the new Bishop of Lahor, and Canon Titcomb, the new Bishop of Rangoon, were consecrated yesterday

Digitized by Arya Samaj Foundation Chennai and eGangotri
Government of Maharashtra
on 28 February, 2020

23rd: The weather in Southern Bulgaria is still snowy and prevents military operations to any extent.—The Servian troops have captured Babingliva. Other Servian troops have effected a junction with the Russians and are advancing towards Widdin.—Latest advices from the seat of war in Armenia State, that the Russians have occupied Olti and are concentrating their troops at Ozunahmed, near Erzeroum. The weather in Armenia is described as intensely cold.

24th: Latest advices from the seat of war in European Turkey state, that Suleiman Pasha, having fully garrisoned the fortresses of the Quadrilateral, is now concentrating the remainder of his army at Adrianople.—His Imperial Majesty the Czar, accompanied by Prince Gortschakoff, has arrived in Saint Petersburg, where he met with a most enthusiastic reception from the people.—According to a statement which appears in to-day's Paris "*Constitutionel*," England will defend existing Treaties and the European equilibrium against Russian aggression, and that in so doing she will certainly have the moral support of France and Italy.

25th: His Imperial Majesty the Czar in replying to an address presented to him at Saint Petersburg said in reference to the war, that much yet remained to be done but that he hoped to be able to accomplish the mission Russia had undertaken when taking up arms against Turkey.—The Grand Vizier at Constantinople has granted a reception to the Delegate sent by the Mussulmans of India.—The Servians made as unsuccessful attack on Yatre, but were defeated by the Turkish troops and compelled to fall back, having sustained a very heavy loss.—The Garrison of Nisch made an attempt to retake the heights of Komene but were unsuccessful.

26th: The Viceroy of India is to be created a Civil Knight Grand Cross of the Bath.—The Servian troops on the 24th instant capured Akpalanka. The capture was effected with but trifling losses to the Servians and a large quantity of war material was taken.—After severe fighting extending over eight hours the Servians have crossed the River Morava and commenced the bombardment of Nisch.—According to a Turkish official despatch the Servians on the 22nd instant were defeated along the Morava River.—The bridge thrown across the Danube by the Russians at Ibraila has been destroyed by the heavy floes of ice moving against it, and repairs are not yet possible.—A Turkish Official despatch states that the Russian Cavalry have almost invested Erzeroum, and that the bombardment of the fortress is imminent.

PASSENGERS SAILED.

Per P. and O. Str. *Venetia*, 24th:—

For Southampton.—Mr J Hopwood, R A.

For Brindisi.—Major H S Daniell, Assistant Commissary General, Colonel Pomeroy Colley, C B, Mr W Pirie Duff, Colonel A Campbell, and Mr Postlethwaite.

For Marseilles.—A Lady.

PASSENGERS ARRIVED.

Per Str. *Zeal*, from Liverpool, 27th:

Rev Mr and Mrs Hoskins, Mr and Mrs Glasper, Mrs Malcolmson and infant, Miss Malcolmson, Mr Thompson and Mr Bennamjee.

Per Str. *Assiria*, 22nd:

From Genoa.—Mr Hernandez, Mrs Hart, Miss Hochstetter, Col and Mrs Deacon and two children, Mr A Mackie, Mr G Haar, Captain T E Viner, Mr and Mrs Zeller, Miss A Faul, Mr and Mr Manks, Mr and Mrs C P Bulk, Dr and Mrs Spersmenter and three children, Mr Albertone, Mr Chieves, Mr and Mrs Barker, Sig Ingelli, Mr Lanassi, Mr J Lohr, Miss Curtis, Mrs and Miss Lohr, Mr Schaffer and Mr Pelitti.

From Leghorn.—Mr and Mrs Stacey.

From Naples.—Rev Dr Bissell, Mrs Bissell, and two children and Major Cubitt.

Per P. and O. Str. *Sumatra*, 26th:—

From Southampton.—Mr J Dickson, Capt and Mrs A Pierson, Mr and Mrs Cowie, 2 Misses Rose, Mrs Lawrence and infant, Mr and Mrs Williams, Mr J Trigge, Miss Tattersall, Mrs M Goldsmith, Mr and Mrs Vernon, and Mr F L Mirza.

From Venice.—Mr and Mrs Kinnear, Mrs Keith and infant, Dr H Rose, Mrs M Brooks, Mr Bardsley and Mr F W Abel.

From Brindisi.—Mr Stiger, Mr W B Colville, Mr and Mrs Macallister, Mr Mackenzie, Lord W B Thynne, Syed Ameer Ali, Mr Bayley, Mr J Grant, Major H D Capel, Mr J Laing, Mr Rosberg, Mr C W Wellbaring, Mr F N Pagan, and Mr F Navalkar.

From Suez.—Mr Platt, Mr W Wichman, and Mr W Urchmann.

Domestic Occurrences.

MARRIAGES.

SCOTT—MOORE.—At Dean Lane Hall, Bombay, December 14th, 1877, by the Rev. Isaac Row, Rev. J E. Scott of Sitapur, Oudh, to Miss Emma Moore, of Wheeling, W. Va., U. S. A.

DODSON—STONE.—December 20th, at St. Peter's Church, Mazagon, John Dodson, B. D. & C. I. Railways, Parell, Bombay, to L. Maria Stone, of New Swindon, Wilts England.

DEATHS.

GOLDIE.—December 25th, at Sawargaum, Nasik, Winifred, youngest child of Mark Goldie, Esq., R. E, aged 17 months.

KING.—December 26th, at Kalbadevi Joshna Bruce, the youngest son of C. J. King, Customs Preventive Service, aged 10 months and 21 days.

"BOMBAY GUARDIAN."

Subscriptions received from 22nd to 29th Dec. 1877, at the same rate.

James Aitken, 10th March 1878, Rs. 2; Private G. Venn, 8th March 1878, Rs. 1-14-6; A. Christie 31st March 1878, Rs. 3-8; Captain D. Dinwiddie, 31st December 1877, Rs. 7-10; Mrs. Staples, 31st March 1878, Rs. 10; Rev. Wm. Shoolbred, 31st August 1878, Rs. 7-10; Rev. L. Bissel, 31st December 1878, Rs. 7-10; Captain J. E. Winkler 15th January 1879 Rs. 7-10.

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